

# THE BAPTIST RECORD.

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## SOUTHERN BAPTISTS GATHER AT THE FOOT OF THE OZARKS.

### The Convention Trip

On Wednesday, 2:30 p. m. on the 13th, the Mississippi party left Jackson for Hot Springs in a special over the I. C. and Rock Island Railroads. The party from Jackson was large and grew steadily till Memphis was reached, when it appeared that there were 110 in our party. At Memphis special Pullman accommodations were in waiting for us.

We reached Hot Springs at 8:30 a. m., on the 14th. Besides this party there were many other Mississippians, numbering approximately 200. Something like 60 Mississippians engaged board at the McCrary Hotel where the accommodations were very satisfactory, and, considering the low prices, excellent.

The trip was a nice one, not a single accident occurring to anyone in the party.

The service rendered by the railroads was good, only one accident marring the trip. The I. C. Railroad agreed to send the special coach furnished us through to Hot Springs. When we reached the Popular street depot Conductor Fort ordered our party out of the special coach, manifesting considerable bad temper and not extending to our party proper consideration and courtesy. The Rock Island Railroad officials extended us full consideration and courtesy, and have the thanks of our party, and so have all the I. C. officials except Conductor Fort, as named above.

### Baptist Young People's Union.

The Southern B. Y. P. U. met in the dining room of the Eastman Hotel. The rain was falling in torrents, but despite this the crowd gathered at 7:30 o'clock.

President Hamilton of Georgia, had the meeting in charge. Evangelist M. W. Barcafer and wife of Missouri, led the music. It was a spirited and helpful song service, such songs as "How Firm a Foundation," "Come Thou Fount of Every Blessing" and "Stand up for Jesus" were sung and earnest prayers were offered by C. V. Edwards, of Louisiana, J. M. Frost, of Tennessee, W. T. Amis, of Arkansas, and President Hamilton.

The former Secretary, W. W. Gaines, of Georgia, being absent, Prof. L. P. Leavell of Mississippi, was chosen Secretary.

Dr. George W. McDaniel of Virginia, discussed the subject, "The Young Baptist for the Hour."

He showed that the hour is favorable for the young, and likewise the time is favorable for the Baptists. This is the hour for Baptist destiny. What manner of Baptist must a young man be to meet the times?

He must, first, be a young man of conviction. This determines what and

who you are. The young man for the hour must have a conviction about the Bible and believe it is God's word. He must have a conviction about vice and sin. He must have a conviction that right is stronger than might. To enter politics is as much the duty of a young Baptist as to pray.

He must secondly, have courage to think, speak and act. A young Baptist carries his sovereignty under his hat. He must have the courage to champion a cause when it is weak.

He must, thirdly, have consecration. The question of the Christian and popular amusements is one of a lack of consecration. Christ is the embodiment of all these principles.

The congregation sang with great volume and fervor, "Am I a Soldier of the Cross."

Dr. M. P. Hunt of Kentucky, asked for \$100 to be used by the Executive Committee in the work of the Convention. Dr. J. M. Frost stated that the Sunday School Board would duplicate any amount given. In a very few minutes over \$75 were contributed.

Dr. E. Y. Mullins of Kentucky, spoke on "The Principle of Baptist Progress." The address was full of deep scholarship, incisive and virile thought, eloquent and splendid phraseology. He declared that Baptists reject sacramental grace, human authority and man-made creeds and the principle of their progress is building men and women for God.

The session was closed with prayer by Dr. B. A. Dawes of Kentucky.

### Thursday Morning Session.

With the quieting of the violent winds and deluging rains and the outburst of glorious sunshine the second day's session of the Baptist Bodies convened at Hot Springs. The train loads of messengers who, because of long journeys, belated trains and broken rest, were thoroughly tired, had been refreshed by the sleep of the night and showed the enlivening of spirits in hearty hand-clasps and increasing good cheer.

The session opened with the song, "Jesus Paid it All."

H. A. Hunt of Missouri, conducted the devotional exercises.

Rev. Lee Harrell of Missouri offered prayer. A short, but uplifting service of personal testimonies and Scriptural quotations were indulged in by many brethren.

President Hamilton announced a Committee on Nominations composed of the following: L. P. Leavell, J. S. McLeMore, W. B. McGarity, W. L. Wayts, Geo. H. Crutcher, J. M. Shelburne, Z. T. Cody, J. T. Watts, C. V. Edwards, A. K. Wright, H. W. Virgin, H. C. McGill, T. J. Talley, W. H. Baylor.

Evangelist M. W. Barcafer and wife sang, "The Fountain That Was Opened Long Ago."

Dr. Geo. T. Webb of Chicago, Corresponding Secretary of the B. Y. P. U. A., was called to the platform in the absence of the appointed speaker, Dr. J. C. Massee of North Carolina, and spoke at length on "The Mission and Responsibility of the Union."

He asserted that this was summed up in the word, "Training."

The Union is the churches' training school for the churches' young people. The address was pungent and forceful, marked by many Amens, and other demonstrations of applause.

A strong speech on "The Possibilities of the B. Y. P. U. Movement" was delivered by Rev. Otto S. Russell, president of the State Union of Missouri. He presented in an earnest breezy speech five possibilities. The bringing out of Personalities. The use of Personalities. The Educational Possibility. The Evangelizing Possibilities. The Possibilities of the Inspirational. This talk was thoroughly enjoyed.

### Thursday Afternoon Session.

The devotions were conducted by Dr. E. C. Dargan of Georgia. Several fervent prayers were offered, invoking God's blessing upon this meeting of His children. The music was led by M. W. Barcafer. The congregation repeated in concert the 23rd Psalm. Everybody joined in repeating this wonderful Shepherd Psalm.

Dr. Dargan said there is no more important thing now for us to consider than rest. The sheep seldom lies down in the green pasture—always nibbling. We restless sheep should find time to ruminate—and lie down in the green pastures of God's guidance and goodness.

J. Harry Tyler spoke of the B. Y. P. U. and the Layman's Movement. He said the B. Y. P. U. has three objects—Entertainment, give a chance for expression and individual work.

The Layman's Movement is not, merely a laymen's movement, but a missionary movement.

It is not an organization or brotherhood and hence has no connection with any other organization.

Its mission is to arouse and stimulate in order that its work may be done successfully.

The B. Y. P. U. is related to the Layman's Movement in the following ways:

It is a stimulating force.

The young man of today will be the leader of tomorrow.

The young woman should be stimulated to larger giving and service. This will stimulate a giving of self to the work of the Lord.



The Layman's Missionary Movement sets the goal of Christlike giving of money, time and service. The Christly spirit is a missionary spirit. Go to your home—the land about you and to foreign lands.

The Young People's Movement brings them together because of unity of desire and religious expression. The Layman's Movement gives money to missions. It deals with men—exclusively.

Inferences—We need to expand our ideas. We need to lay our plans for more comprehensive work.

Be yourself to some great project and you will feel the necessity of personal consecration.

The present is a wonderful opportunity; we should seize it.

A round table was conducted by Prof. L. P. Leavell. He stated distinctly and clearly the place and work of the B. Y. P. U. Many brethren discussed the results of the work in their churches, and gave testimony to the things accomplished. This was perhaps the most interesting and profitable session of the B. Y. P. U. Convention.

Dr. B. B. Ray announced that next Christmas at Murfreesboro, Tenn., a mid-winter Training School for the purpose of training leaders for the Sunday School, B. Y. P. U. and missionary work would be held.

Diplomas were presented to Mrs. Luther Nichols, Miss Myrta Daniels, Mrs. O. E. Bryant of Little Rock, Ark., for proficiency in the Normal Sunday School work.

Dr. Frost presented the diplomas in an exceedingly happy and felicitous manner.

The meeting was adjourned till next year.

The Alumni Association of the Southern Baptist Theological Seminary was convened. President W. W. Hamilton was asked to take the chair. Dr. L. W. Doolan was elected permanent President. An Executive Committee was appointed and Dr. J. T. McGlothlin was chosen Secretary.

#### Thursday Night Session.

The immense dining room of the Eastman Hotel was densely packed at an early hour; standing room was at a premium. Promptly at 8 o'clock the gavel, in the hand of Joshua Levering of Baltimore, Md., sounded. He stated that in the absence of the former President, E. W. Stephens, he was requested to call the Convention to order. Dr. W. E. Hatcher of Virginia, led in the devotions. "My Faith Looks up to Thee" was sung. The Scriptures were read from Rom. 6:5. Prayer was offered by Dr. Hatcher. Dr. Lansing Burrows of Tennessee, the Secretary read the enrollment of delegates. From Mississippi there were enrolled 150 from the State, and 30 from the Associations.

Dr. O. F. Gregory read a cablegram from the former President, E. W. Stephens. From the foot of Calvary he sends greetings to the Convention.

Dr. Millard of Georgia, nominated Joshua Levering of Baltimore, Md., after a speech of nomination. He said that Mr. Levering was not an Ex-Governor, but a plain citizen, but loyal to all the interests of the Convention.

On motion the ballot was cast by the Secretary for Joshua Levering for President. The vote taken by a rising vote. Everybody in the house stood up. The

President-elect stated that words were not adequate to express the feelings that throbbed in his breast by such tokens of kindness and affection. President Levering has two daughters working on the foreign field. The day of romance in missionary work is past, and the battle is on in great earnestness.

On motion the Secretary was instructed to cast the vote of the Convention for J. A. Scott of Oklahoma, W. E. Atkinson of Arkansas, H. F. Buckner of Texas, H. R. Pollard, of Virginia, for Vice-Presidents of the Convention.

Dr. Lansing Burrows and O. F. Gregory were elected Secretaries.

The hour having arrived for the Convention Sermon, the Convention sang, "How Firm a Foundation, Ye Saints of the Lord."

Dr. H. W. Battle of North Carolina, announced the text, Jeremiah 31:3—"Yea, I have loved thee with an everlasting love."

Who uttered the text? Jeremiah does not leave us to conjecture. Jehovah is the author. To whom was this declaration made? To his ransomed one—ransomed because he loved him with an everlasting love. It implies not only giving, but receiving. It is God's desire that we give ourselves to Him. Give everything else because you have first given yourself. The gift of Jesus Christ by the Father, was a gift to humanity—a love gift. It was no accident that Christ died. It was arranged in the counsels of Eternity.

Dr. Battle said many other things helpful and uplifting concerning the love of God.

It is going to all end in a wedding. The place will be heaven. The witnesses will be the angels. The bride will be the redeemed of all the earth. The everlasting love of God will win. The shepherd will lost boy. God's children are not here behind His sheep. The Father will find His cause of the curative properties of the water famous throughout the habitable globe, but because "There is a Fountain filled with Blood." The sermon enthused the audience to greater zeal and larger work in the great field white unto the harvest.

Committee on order of business and several other committees were announced.

The welcome address was delivered by W. T. Amis, pastor of the First Church. The address of welcome was earnest and open-hearted.

The response was made by Frank Rawlinson of China.

The hour of 10 having arrived, the audience was beginning to show much restlessness. The President had some difficulty in keeping good order.

#### Friday Morning Session.

At 9 o'clock a great throng gathered in the dining room. Devotional exercises were conducted by D. P. Montgomery of Missouri. Several uncious prayers were made and songs were sung.

The President called the Convention to order. The Records were read and approved.

George W. Norton was re-elected Treasurer and Dr. W. P. Harvey, Auditor of the Convention.

Some brother in the audience requested that the ladies be requested to remove their hats. The President very facetiously said, "The ladies will take due notice and act according to their judgment and good will."

Dr. B. D. Gray read the report of the Home Board. The report of the Board shows that there were 961 workers in the field and there were 22,420 baptisms and 18,015 by letter. How inspiring such work as this! The seed has been sown that will bring forth fruit. In Mississippi the Board spent \$1,400 supporting 33 missionaries. These missionaries had 834 baptisms, 664 by letter. Total additions, 1,458. The Board have aided in building or improving 21 houses of worship. See what this Board is doing for us. Let Mississippians rally anew to the support of this Board in its splendid work. The total receipts of the Board was \$265,335.59—an increase of \$33,501.56 over previous year.

The Woman's Work has made a great advance for the year, the total contributions for the year were \$56,190.70—an increase of \$9,165.18 over last year.

The report of the Board calls attention to several interesting features of the Woman's Work.

Standing first among these is the Woman's Missionary Union Training School, established this year in Louisville, Ky., and now, by the generous gift of the Sunday School Board and gifts of the Union, housed in a beautiful and commodious building, changed to our needs and thoroughly furnished and equipped. In this well-regulated school there have been 31 young women, carefully selected and tested by discriminating entrance regulations, three of whom will graduate this spring. The Union has maintained free tuition at a cost of \$3,000, changed and equipped the building at a cost of \$6,000 and had on hand at the time of closing the Annual Report, \$6,000 towards an ultimate permanent fund; \$20,000 of which they hope to complete in the near future. It will appear therefore, that besides the Sunday School Board's gift of \$20,000, the Union has raised some \$15,000 for its Training School, while increasing its contributions to every branch of mission work.

The report speaks at length of the work in Cuba, giving all the stations of the workers with the work accomplished as far as can be seen, as well as the Isle of Pines, Panama, and the work of the negroes.

The Department of Evangelism has had evidences of the blessings of our God upon the laborers on the field. The workers have been busy, faithful and successful. Under the labors of the missionaries many have decided for the ministry, and offered themselves for the work in the homeland or on foreign fields. As many as 134 surrendered for service. With a mighty host of 2,000,000 Baptists in the South, increasing marvelously in numbers, wealth and intelligence, every consideration of fidelity to our principles and loyalty to our God must move us to make this Southland a great Baptist empire.

#### Report of Sunday School Board.

Dr. J. M. Frost, the Secretary, read the report. There have been no reverses of any kind to the work of the Board, but a steady advance in every department.

The total receipts for the year were \$179,020.37, an advance over last year of \$11,582.30.

The business not only provides for the heavy expenditure necessary to its own successful operation, but is also a missionary power, and has become a nerve center in the denomination's life. The Board is de-

sirous of turning the profits of the business back into the denominational life. It has done three things:

1. It has been self-sustaining, making ample provision for the increasing demands of a growing business.

2. It has set aside at Nashville as necessary to the safety and efficiency of its business, about \$200,000 in tangible assets.

3. It has made gifts to the denomination aggregating about \$275,000, choosing for this outlay such channels and agencies as the Baptists of the South have themselves created and are fostering. During the past year there have been set aside for denominational purposes \$46,110.18. This is the cash dividend which the Baptists of the South receive from their publication business through the policy which the Board has adopted for conducting its affairs. In addition to all this the Board has made gifts in colportage supplies which aggregate more than \$10,803.39, which have gone out from their publication business through the policy which the Board has adopted for conducting its affairs.

The field work is of high order in every particular, and unique in many respects.

1. The men themselves serving in this capacity are of high merit, well trained and capable of leading the people into higher Sunday School ideals and methods.

2. The salaries and expenses of these field secretaries are paid out of the business of the Board without taking collections from the churches. Their service in all its great worth is a dividend which the publishing business pays to the denomination annually; its money value is high, but its worth cannot be estimated.

3. These field secretaries give their whole time to distinctive Sunday School work. They do not seek business. Even when attending Conventions they are there not to advance the Board's business interests, but simply to press the Sunday School cause with every opportunity that comes or can be made. God throws wide-open the door to the future, and bids us enter. The people who can best master their Sunday School situation will lead all other people in evangelizing the world.

As Dr. Frost read the report every one could see joy and bright hope sparkling in his face and eyes.

#### Report of Foreign Mission Board.

Dr. Willingham expressed grateful acknowledgement for the manifold mercies and blessings of God which have been bestowed upon us both in home and foreign missions. He said that enlargement was the order of the day.

The report showed the great need of providing good homes for our missionaries. When foreigners rent their homes to missionaries they charge high prices.

There are now 128 schools connected with our missions, and 3,194 scholars in attendance.

These schools are transforming the thought in heathen lands, and reaching the hearts of the young. A child cannot go into one of these places where Christianity is lived before him and its precious truths taught and then come out and ever be and feel the same as he did before entering.

The total amount contributed this year was \$402,328.16, of this amount Mississippi gave \$28,920.54. This year \$135,000, one-third of all received came after 5 p. m.

April 30th. The Board earnestly recommended a change from this plan.

The Woman's Missionary Union contributed \$186,198.58, an increase of \$40,000 over last year. In addition to this there were boxes sent to the missionaries amounting to \$24,543.46.

Mississippi women gave of this amount \$2,680.84. The Board states that we have scarcely more than made a beginning at the great task committed to us by our Lord. He has thrown open to us the doors of the nations. Never before were the hundreds of millions so easy of access, and ready to receive the gospel message.

These reports were referred to committees on different phases of the reports. The special features of the report to be considered, was suggested by the secretaries.

Dr. B. H. Carroll of Texas, was appointed to preach at 11 o'clock at this meeting. He took his text in Colossians 1. His theme was "The Nature and Person of Our Lord Jesus and His relation to the Father, the Universe and the Church."

Dr. Carroll held his audience under the power of his words and strong magnetic personality for an hour and thirty minutes. With the exception of frequent fervent amens, one could have heard the proverbial pin drop during that time.

Although Dr. Carroll is nearly 70 years old, he is as erect as a man many years his junior. He gave a treatise on Theology as good as can be had anywhere. He clearly put before the Convention the divinity of Christ.

#### For Foreign Missions.

State.	Amount.
Alabama	\$ 28,255.79
Arkansas	10,345.48
Dist. of Columbia	2,665.32
Florida	5,728.28
Georgia	66,769.50
Kentucky	34,089.07
Louisiana	7,990.06
Maryland	7,668.62
Mississippi	28,920.54
Missouri	19,418.55
North Carolina	35,540.97
Oklahoma	2,368.30
South Carolina	31,548.87
Tennessee	21,700.41
Texas	45,508.11
Virginia	50,085.73
Miscellaneous	4,724.61
Total	\$402,328.16

#### For Home Missions.

State.	Amount.	Gain.
Alabama	\$ 18,512.96	\$ 875.77
Arkansas	7,640.20	1,277.91
District of Col.	1,904.19	901.28
Florida	6,854.13	
Georgia	34,492.83	4,265.00
Louisiana	7,660.07	1,669.40
Kentucky	21,928.48	2,531.06
Maryland	6,088.25	365.97
Mississippi	19,182.95	5,692.34
Missouri	11,838.55	1,351.62
Oklahoma	2,581.78	660.45
North Carolina	18,498.19	2,394.01
South Carolina	16,798.24	1,115.85
Tennessee	14,379.50	1,838.40
Texas	37,029.57	
Virginia	22,317.00	3,852.45
Other States	430.28	330.15
Miscellaneous	15,000.00	
Total	\$263,138.17	\$27,308.92

Florida lost \$1,727.89 and Texas \$4.83. When the Convention met at Hot Springs in 1900, eight years ago, we had given \$72,441.90. This year the figures are 263,138.17, showing a gain of \$175,696.90 in eight years. This is a gain of 350 per cent. in eight years.

The small debt of \$22,000 should prove no discouragement, as it can be easily handled.

#### Southern Baptist Churches and Foreign Missions.

State.	Total Churches	Contributing	Non-Contributing
Alabama	1,893	893	1,000
Arkansas	1,389	475	1,214
Dist. of Columbia	20	18	2
Florida	524	175	349
Georgia	2,186	865	1,321
Kentucky	1,718	926	792
Louisiana	609	150	459
Maryland	74	47	27
Mississippi	1,336	1,140	196
Missouri	1,862	812	1,050
N. Carolina	1,850	1,283	567
Oklahoma	855	105	750
S. Carolina	1,003	758	245
Tennessee	1,600	566	1,034
Texas	2,902	2,000	902
Virginia	1,033	846	187
Total	20,854	10,769	10,085

It appears from this presentation that 10,085 regularly organized churches in the territory of the Southern Baptist Convention did not contribute one cent of the amount sent to the Foreign Mission Board during the Conventional Year now just closed. One-half of our churches not giving one cent.

#### Friday Afternoon.

After devotional exercises of thirty minutes the Convention was called to order by the President.

Dr. E. Y. Mullins of the Seminary, read the report of the Committee on Evangelism and Dr. John E. White of Georgia, read the report on Mountain Schools.

Dr. E. Y. Mullins spoke to the report on Evangelism. He said this appeared to him to be at the basis of all other religious work. It is right that great evangelical movements should be made in the large city—concerted movements.

He gave way to Dr. Hamilton, the leader in this great work.

Dr. Hamilton spoke on the practical features of Evangelism. Home Board Evangelism stands for the right kind of preaching—preaching that will place the environments where they can do the right kind of work. It stands for the right kind of men to do the preaching. A man with positive convictions. Paul often spoke of "My Gospel." He meant the gospel as presented like he presented it.

It stands for the right purpose. There is no seeking for members to increase the pay. Somebody else must look after the pay.

Dr. John E. White read the report on



Mountain Schools. Dr. A. E. Brown spoke to the report. He said that the mountain schools turned out such products as Geo. W. Truett, F. C. McConnell, Jamison, etc.

These schools stand for the uplift to the homes—in impressing upon the young men and young ladies the things that make home happy. They stand for the uplift of the churches in developing and in demanding better preachers. They discover the jewel and then polish it. 87 preacher-boys in the schools this year. They leave the mountains when they finish, and come to you to become pastors of your great city churches.

Eight years ago we had \$12,000 of property—now we have \$94,000.

In the mountains we have the virgin soil and can mould them as they ought to be.

Dr. John F. Purser read the report on Cities and Foreigners.

Dr. W. J. Williamson of St. Louis, was asked to speak. He said the great problem of the city is the problem of the foreigner. During the last three years 3,000,000 foreigners have come to our cities. They should not be shut out from our country. We need not fear them. Our God will take care of His church. Our public schools will develop, uplift and civilize him. We need the "down town" church. It will inconvenience some people, but men, who will not go a long way to church and inconvenience themselves some to get there, will not do anything long that is good for the kingdom of God after they get to the church.

These speeches were thrilling. They sparkled with great truths and splendid practical suggestions.

The Convention adjourned till 8 o'clock after prayer by Dr. W. W. Landrum of Georgia.

#### Friday Night Session.

Instead of a limitation in attendance, with the progress of the Convention there is an increase. Doubtless about 7,000 were crowded into the Eastman Hotel auditorium and hundreds unable to gain admission, crowded the corridors and parlors in social converse.

Rev. Lee B. Scarborough of Texas, preached to an audience in the Ladies' parlor of the hotel.

The temperature of the main audience room was oppressively warm, but the large concourse listened with great patience.

President Joshua Levering of Maryland, was in the chair and the opening song was "Saviour More Than Life to Me."

Evangelist B. H. Dew of Missouri, conducted the devotions, electing from aT89 ducted the devotions eliciting from a number of brethren faithful responses as to what good has already been derived from the Convention.

Dr. C. J. Thompson of North Carolina, offered the opening prayer, followed by Dr. R. J. Willingham of Virginia, later in an unctious prayer.

#### Home Missions Continued.

Further committees appointed to give emphasis to items in the report of the Home Mission Board, submitted reports.

Dr. M. P. Hunt of Kentucky, on Building Loan Fund; Dr. A. J. Barton of Texas, on Old Fields and Dr. L. O. Dawson of Alabama, on Finances of the Home Board. A humorous incident occurred when Dr. Dawson arose to speak.

Dr. B. D. Gray, with his bald head shining, introducing him, had made a brief, ringing speech on the work of the Board, which occasioned the remark from Dr. Dawson—"Brother Gray's head is a clear on the inside as it is on the outside." The audience was convulsed for a half minute. Dr. Gray seemed dumb-founded, but rallied and pointing to the equally bald head of President Joshua Levering, stepped to the front of the platform and exclaimed: "But neither of them is empty." When a few minutes later he urged Dr. Dawson to speak, the latter replied, "I have nothing to say." Dr. Gray threw the audience into pandemonium of laughter by exclaiming: "He admits there is nothing in his head."

Dr. M. P. Hunt spoke a few minutes in a forceful manner, and pledges were taken amounting to \$22,000 to cover the indebtedness of the Board.

#### Saturday Morning.

The devotions were conducted by J. W. Gillon of Texas. Prayers for God's blessings and the guidance of the Holy Spirit during the day, were offered by Dr. E. E. Folk of Tennessee. Many helpful scriptures were quoted by the brethren. Everyone seemed anxious to give some part of God's precious word. With great enthusiasm the large congregation sang "At the Cross."

The Journal of yesterday was read and approved.

Dr. J. N. Prestridge of Kentucky, offered a resolution looking to a tract campaign. The resolution was referred to the Committee on Resolutions.

A partial report was offered by the Committee on Resolutions.

The Committee on Time and Preacher reported that Dr. E. C. Dargan of Georgia, was appointed to preach the Convention Sermon with Dr. Geo. W. McDaniels alternate.

The Convention to meet on Thursday evening after the second Sunday in May. The Convention Sermon will be preached before the organization of the Convention.

Before entering upon the consideration of seminary work President E. Y. Mullins requested that prayer be offered for God's blessings upon us as we consider the interests of the great Institution. Dr. A. J. S. Thomas of South Carolina, led in the prayer.

Dr. W. E. Hatcher of Virginia, presented the report of the Trustees of the Seminary. The report showed the great necessity for enlarging the endowment fund of the Seminary. It is the offspring of the Convention. There are constantly larger numbers of students knocking at the door of the Seminary. The trustees ask for \$600,000. This to be in a five years' bonded subscription.

The Seminary is the unifying force in unifying and indoctrinating our churches. The representatives cannot get before our churches and claim its needs. It is the re that every church in the house, use desire that every Church in the South shall have a part in this endowment. The report suggests that the Convention inaugurate the plan of collecting this money.

The trustees feel their responsibility in this movement and they are pledged to line up behind this movement.

The work the Seminary is doing is of the highest type. It strives to scatter its men over land and sea. There are towering obstacles before us—but as we look to God

and the imperial brotherhood throughout the land we shall press on.

Dr. Geo. W. McDaniels of Virginia, spoke on the subject, "What the Seminary Is Doing for the Ministry of the South."

The Seminary has answered the objections that the Baptists were opposed to the Education of the Ministry. The Seminary has furnished Theological training in the reach of every man. The first man whose name was enrolled in the Seminary was a man 45 years old, uneducated, and he remained only one year, and went out to do greater work.

The Seminary has created a Southern literature. The busy pastor has not time to write Theological text books.

Sunday School literature began in the Seminary at Greenville, S. C. Drs. Broadus and Manly began "Kind Words." The Seminary has also created a spirit of good fellowship.

The chances are that we would have had more than one Convention had it not been for the Seminary.

At the altar of orthodoxy Dr. Broadus linked piety.

The Seminary teaches missions in a practical way. The students do the work in Louisville.

The Seminary has increased the confidence of our brethren by its conduct in presence of extreme danger. The Seminary has improved the average of the ministry of the South—in piety, in scholarship, in social life, in increasing the knowledge of the ministry—The test of knowledge is what a man can do.

It has given our ministry better plans of work.

It has commanded the respect of other denominations. Dr. McDaniel closed his strong, splendid address by a beautiful reference to the feelings of a mother who so anxiously awaited the effort her son was to make. How her heart went out for his success. At the close of this great speech with great enthusiasm the Convention arose and sang "We'll Work Till Jesus Comes."

Dr. W. W. Landrum spoke on "What the Seminary Has Done for the Churches."

Our people have four towers to our great castle. One at Richmond—Foreign Board. Another at Atlanta—Home Board. Another at Nashville—Sunday School Board. The other is the Seminary at Louisville. The men who are teaching our rising ministry are worthy sons of great sires.

The churches ought to have earnest prayer for our Seminary.

We ought to endorse the theory and method of instruction they have in the Seminary.

We ought to appreciate and patronize the literary output of the Seminary. he work of Dr. Mullins on "Why Christianity is True" is to be taught in the Southern Presbyterian Churches' Theological Seminary.

He urged the pastors to send students to the Seminary.

Dr. Frost spoke and declared that the Seminary was the cornerstone of the Sunday School work. Real active Sunday School men are hard to find, but at the end of this generation we will have trained men who will come from the Chair of Pedagogy.

Dr. Gray spoke on the Relation of the Seminary and Home Board. His speech sparkled with wit and humor. He swept the Convention with his earnest words in

describing what the Home Board is doing for the Seminary.

Dr. Willingham spoke of the Relation of the Seminary and the Foreign Board. The Seminary has furnished between one and two hundred foreign missionaries. We want the best and when God wanted a foreign missionary He selected a man trained at the feet of Gamaliel—God wants trained men.

It is the greatest Seminary in the World. The Seminary is preparing men to teach in other Seminaries. We need men to teach in our seminaries on the foreign field. The men over there have to prepare the books—translating and arranging and writing books.

President Joshua Levering who has just returned from a visit to the foreign fields, declared what is needed in foreign fields is trained leaders for the people in darkness. The field is ripened and there is no one to garner. What shall we do?

President E. Y. Mullins laid on the hearts and minds of the brethren the practical side of the Seminary. What would have been the effect of Baptist progress in Baptist history, if Adoniram Judson had been ignorant of Greek? He left America not a Baptist, but he landed on the other side a Baptist. He knew the Greek and so studied the scriptures in that language, and thus learned the way of the Lord more perfectly. Some of the obstacles we have to meet with are:

1. Remoteness from our constituency. It is difficult to get this great question before the Seminary.
2. There is the obstacle of reaching our people through any one newspaper. All the papers are kind, but there is no one paper to push our work.
3. Another obstacle is, we belong to everybody, and we cannot get around to all.
4. We have to maintain a students' fund all these years, but none of that money goes to the endowment.
5. There is absolutely no place in the denominational machinery of the Southern Baptists for the endowment and maintenance of the Seminary. There is always somebody else in ahead—some other work that must come before the consideration of the Seminary endowment.

What are our assets? We have marvelous spiritual wealth. It has behind it 50 years of splendid work. It has the love of a splendid body of alumni. It has the love and devotion and sacrifice of some of the greatest men the world ever knew. Men who, above the clouds, saw the stars shining. These men never doubted that God would visit this vine of His own planting, and God did let them see some of the things they wanted. How new would rejoice to see where the work has reached. These men said nail the banner of missions to the mast head of the Seminary and let it wave there.

The alternatives are clear. Shall we go backward? God never retreats. If you go forward in theological education you must reinforce. Reinforcements must come. The Convention adjourned. Prayer by A. J. Barton of Texas.

#### Saturday Afternoon.

The audience room was well filled, but some of the messengers appeared weary. The Executive Committee on Layman's Missionary Movement present a report. It was read by J. Harry Tyler of Maryland. Brother Tyler addressed the Convention. He said: It is necessary to have a man who can think and plan for the progress of Layman's Missionary Movement. He believes in this movement because it opens the eyes to the needs of the world that we may see them. Not only this, it opens our eyes to our ability to meet these needs. It is possible for us to give the gospel to the world in the next 25 years. We are able within ourselves to do this if we would. It opens our eyes to our responsibility. This responsibility can and must be met. It opens our eyes to the shortness of time we have in which to do this work. This Layman's Movement, as a resultant, opens the heart and you feel that you must do something. It also results in the opening of our purses. It will do this as a result of the opening of our eyes and hearts. Then comes the transformation of the individual. The man is transformed from a close-fisted man to a large open-hearted Christian ready to bless and help the world. It makes him a personal worker. It transforms also the church; and when a church is aroused and transformed, something is certainly to be accomplished. The transformation of the world comes as a result of the transformation of the individual and church. Ought we to keep before us the importance of giving the information. Seek information until your heart is on fire, and then give it to others. In this way there will come a reflex influence. Let what other Christians are doing, inspire you to go to work. The necessity of personality in this work. Wherever a man realizes for himself what God would have him do, he will throw his own personality into the work. Colonel Slaughter of Texas, spoke. He said he was not a speech-maker. When others were in the halls of learning to speak, he was in Western Texas on the back of a Texas pony. The main thing in this movement is prayer—concentrated prayer. Business men are careful about taking hold of any new movement, but when they see the business end of the movement they go at it. Any saved man wants every other man saved. As soon as a man is "born again" he becomes a missionary. Any Christian will enjoy giving if he gives in the proper spirit. God is in this thing and that is why I stick to it. God loves a cheerful giver. What a blessing to have God's love! God expects us to go with the glad story of the Cross to the heathen who have not heard the gospel. He urged the importance of raising the \$1,000,000 for the Building and Loan Fund. A man who is a Christian is a better business man. People have more confidence in you. The scope of this Layman's Movement is illimitable. There is no place to rest here. No easy place. Don't look for it—hunt for the hard places.

The commission recommended on the change of financial basis the names of two brethren from each State.

Rev. J. Frank Norris of Texas, read the report of the committee on the Sunday School Board. We believe in centralization—not of authority, but of service.

It is the mission of this Board to propagate New Testament principles—nothing taken from nor added to.

It is the mission of this Board to pre-

vent decay and death. This is the Baptist day in the South. We must emphasize the educational power of the Board. This Board has given to us a new method of business. In order to increase, we must invest. The way to find is to lose. For every great task God has raised up a man—a Moses, John the Baptist and Paul. So he has called the plain simple noble man from Kentucky, Dr. J. M. Frost, the Secretary.

B. F. Lawler made a plea for teachers. The teaching spirit seems to be somewhat abated. We need many trained teachers.

Dr. Frost presented W. D. Moor of Oklahoma, as the Field Secretary.

He spoke about three minutes. He prizes the teacher training work. The church must know what is being taught in the Sunday School, and who is doing the teaching.

Harvey Beauchamp was presented, and emphasized the problem of the right men and women to do the Sunday School work. Find such is the Board's wants.

Brother W. J. Mahoney of Kentucky, spoke. He said his work there was largely that of discovery. He is endeavoring to bring all these forces together for aggressive movement in advancing the Baptist School interests of Kentucky.

Brother J. E. Byrd of Mississippi said we are trying to show the people what a Sunday School is. He is trying to enlist people, and making preparation for their entertainment after they are enlisted. We are looking to evangelization as well as to edify and build them up in the Lord.

Brother B. W. Andrews of Georgia, urged that the Sunday School work was a service for the church. Press this upon every church till they know it.

Brother C. E. Crossland of Alabama, said they were celebrating the centennial of the first Baptist church in the State. We are striving for 100,000 pupils in the schools of Alabama in 1908. There is a state of progress in Alabama that has never been known before. He gave expression to the gratitude to the Sunday School Board for the help given.

Prof. L. P. Leavell of Mississippi, spoke and told of two lines of work. To hold institutes and lecture in the colleges. If our literary schools do not send us back teachers what are they good for?

Rev. W. B. Spilman of North Carolina, was introduced as the patriarch. He kept the Convention roaring with laughter. Everybody thoroughly enjoyed everything he said. He urged each pastor to go home and organize a Normal Class in the Sunday School. The teacher training course has more information in it than any training school in the world. The course is adjustable and can be taken in any way you please.

Dr. A. V. Rowe of Mississippi, told what he thought of the State Board doing Sunday School work.

The Committee on the Location of the Next Convention recommended Louisville, Ky.

Invitations came from St. Joseph, Mo., Muskogee, Okla., Jacksonville, Fla., Atlanta, Ga., Asheville, N. C. An earnest effort was made to carry the Convention to Muskogee, Okla.

Rev. W. F. Wylie of Muskogee, made a great speech pleading for the Convention to go to Oklahoma. He said they wanted



the Convention. Railroad facilities preeminent, splendid auditorium for the Convention's entertainment—magnificent hotel accommodations.

Dr. M. P. Hunt of Kentucky, plead for Louisville, Ky.

The Convention decided to go to Louisville, Ky.

The Convention adjourned. Prayer by I. J. VanNess.

#### Saturday Night.

At an early hour the auditorium was packed to its almost capacity. The whole audience was thrilled with a solo rendered by Mrs. J. H. Penfield of Greenville, Tenn. She sang most beautifully of "Glory in the Son."

Mr. D. M. Wade sang a solo which touched the tenderest chords of every heart and many were weeping when he closed.

The Convention was called to order and prayer was offered by W. E. Wait of Texas. President Levering was in the chair.

#### A Mass-Meeting for the Consideration of the Interests of the Foreign Board.

Dr. T. B. Ray of Virginia, Educational Secretary of the Foreign Mission Board, explained the charts that were hanging on the walls of the auditorium. This sad fact brought out the sad statement that 10,085 churches gave nothing to Foreign Missions last year.

There are two things that make a missionary. First of all he must have the love of God in his heart. Second, he must know the world for which the Lord died. When our people see what made Him die, they will take hold of the work. He stressed the mission study course. There are now 500 classes taking these study courses, and Dr. R. J. Willingham, Secretary of the Foreign Mission Board, spoke of his recent tour around the world. He offered a fervent prayer of thanksgiving for the safe return which God has given him.

He told of the great kindness that was shown him everywhere. The missionaries and native workers would travel long distances to greet him and would take him to their homes. He understands better than ever what Paul meant when he spoke of perils by land and sea. He says he is not discouraged but distressed. He would talk to the hundreds through an interpreter and one poor fellow would go off and clap his hands, gazing up to the sun worshipping it. Home life, social life, political life is all interwoven with idolatry. We have scarcely begun. As he saw the gross darkness his heart would almost stand still. Japan is the interrogation point of the nations—England and America are asking about Japan.

Without Christ the Anglo-Saxon is the meanest man on earth. The grace of Jesus has made us what we are.

We need some place in which we can house the young students.

In China it is respect for ancestors, as it is nationalism in Japan. There are Chinese graves everywhere. Isn't love of ancestors good? Yes—but you must not put that before the love of God. In India it is deified lust. Love is a good thing. Marriage is a great thing—love, sweet blessed holy love—love of a mother for a child isn't it good? Yes—but when the devil takes pure love and turns it into deified lust, it is awful.

Difficulties and needs many, but must we give up? It is not simply the bound feet, but it is the bound mind and heart. Many of them sleep in rooms—small rooms—as many as nine in a room. What are we going to do about it? Are we in earnest? We must go forward to save lost men. The gospel is the answer to their needs.

Dr. Willingham made a proposition—as many as are willing to make a move forward, stand up. Almost everyone in the great audience arose. He then asked how many in the audience would say "I am ready to go if he wants me to go."

At least twenty-five stood, many with streaming eyes. While the audience stood Dr. A. J. Barton of Texas, led the prayer. The Convention adjourned. Prayer by Dr. Porter.

#### Average Contribution per Member for Foreign Missions for 1907.

Denomination.	Average per Member.
1. United Presbyterians .....	\$2.04
2. Refd. Ch. in America .....	1.48
3. Presbyterians, South .....	1.09
4. Presbyterians, North .....	1.08
5. Congregationalists .....	.90
6. Baptists, North .....	.76
7. Methodists, South .....	.68
8. Methodists, North .....	.67
9. Episcopalians .....	.66
10. Baptists, South .....	.20

#### Contributions for Foreign Missions in 1907.

Denomination.	Total Receipts.
1. Methodists, North .....	\$2,063,345
2. Presbyterians, North .....	1,257,438
3. Methodists, South .....	1,144,465
4. Baptists, North .....	959,721
5. Congregationalists .....	834,039
6. Episcopalians .....	549,070
7. Baptists, South .....	403,811
8. Presbyterians, South .....	276,262
9. United Presbyterians .....	261,693
10. Reformed Church .....	179,232

#### Woman's Missionary Union.

A delayed train brought us to Hot Springs too late to attend the opening meeting of the W. M. U., which was occupied by the address of welcome and response, president's annual address, enrollment and other preliminary matters. Mrs. McComb's response to the address of welcome was evidently a fine one, for we heard many admiring comments upon it. Thursday afternoon found the Mississippi delegation in the pavilion of the great Eastman Hotel, increased by the three of our party, entitled to attend. Mrs. Ratliff, Mrs. Tandy, Mrs. Lipsey.

The meeting was opened by the singing of the old hymns, "Work for the Night is Coming," and "How Firm a Foundation," and Mrs. George Eager of Louisville, lead in earnest prayer. While we sang again, all the Foreign and Home missionaries present were asked to come to the front. A telegram of Christian greeting from the Virginia ladies, was read by Miss Heck, after which our hearts were stirred by short talks from the missionaries. Such lovely and inspiring women they are, showing in their faces their earnestness to their Lord. A few words were spoken by each. Miss Anna Hartwell and Miss Thompson of China, Mrs. Brindle, (attended by eighteen-

months-old Miss Brindle), missionary to the Pawnee Indians, Miss Clifford, missionary to the Osage Indians and Miss Georgia Barrett, Home missionary from Louisiana. Miss Crane, our recently appointed, but already much-loved Corresponding Secretary, told of her visit to the Osage Indians, and gave a message of thanks to us for sending them the gospel.

A heartfelt prayer by Miss Buhlmaier preceded the reading out of the committees, after which there was discussion on some proposed changes in the constitution.

After talks by Mrs. Gambrell of Texas, and other sisters the changes were adopted. The most important one giving each State a larger representation, giving each State twenty delegates from each, proposed by "our" Mrs. Words, being finally agreed on.

The report of the W. M. U. Training School at Louisville, was read by Mrs. Tift of Georgia, and when the head of that school, Mrs. McClue was introduced and made a noble address, telling of the inner workings of that home, and of the daily life of the young women, whom she lovingly calls her "daughters."

After adopting the report of the Literature Department of W. M. U., and listening to the Recommendations of the Home Board, we adjourned.

On Friday morning the devotional exercises were conducted by Mrs. Gambrell of Texas, during which she made a sweet and helpful talk on Woman's Place in the Economy of Missions.

The Committee on Nominations of Officers for ensuing year was appointed, and then the report of the Margaret Home was read by Mrs. Wingo of South Carolina.

The recommendations of the Foreign Mission Board were read, requesting the Union to raise this year \$30,000 for Christmas offering, and at least \$85,000 more for support of all women missionaries, and the schools under their charge. A number of talks, including a short one by Mrs. Joshua Levering who has recently returned from a visit to our foreign fields, were made.

The Executive Committee report was given by Mrs. A. C. Johnson of Maryland, after which there were one minute talks by Miss Heck, Miss Wordford, Miss Clifford, Mrs. Brendle and others.

A conference on Young Women's Work was opened by the report by Miss Spaulding of Florida. The talks by Mrs. Vesey of Oklahoma, Miss Spaulding, Miss Mayer of Missouri, and Mrs. Wallis are worthy of full report, but I can only give four keywords of success given by Miss Crane—**Purpose, Preparation, Patience, Prayer.** After reports of Committees on Obituaries, Literature, etc., singing and prayer, we adjourned.

The devotional exercises Friday afternoon were led by Mrs. Wingo of South Carolina, on The True Center of Christian Life.

Two Mexicans were then introduced and their grateful thanks to W. M. U., interpreted by Brother Daniel. From the report of the apportionment committee, next presented, we found that Mississippi is asked this year for \$3,500 for Home Missions and \$3,830 for Foreign Missions.

Mrs. Woods of Mississippi then made report for the Sunbeams, asking for \$6,000 for church at Canton, China, and chapel at Cardenas, Cuba.

Mrs. Weilly of Arkansas, brought message from Mrs. O'Brian, offering a banner to the Sunbeam band raising the largest

sum for Foreign Missions, and Mrs. Gray of Atlanta, made a similar offer for Home Missions.

Several ladies spoke helpfully on this work and then Miss Heck presented a plan for Boys' Organizations. As a result of this and after full discussion pro and con, the organization of Royal Ambassadors was adopted, as fitted to the needs of boys.

The session of Friday night was opened by Mrs. Barton, and Miss Crane read letters of greeting from missionaries, and the work of the Young Woman's Union discussed. An interesting feature was the introduction of two Pawnee Indians, one in full panoply of his nation. His name is Chief Joseph Howell, and he made a little speech in his own language, interpreted by his more educated brother. He confessed he is "not yet a Christian man," and the Union was led in prayer for his conversion by Mr. Brendle, the missionary.

Mrs. Johnson, Maryland, gave report of the incorporation of the W. M. U., necessary to ownership of property.

The election of officers was then held, resulting in the re-election of the present officers.

After report of several committees and the nomination of vice-presidents, we adjourned with prayer.

Time fails for more than mention of the elegant reception Saturday afternoon at the Arlington Hotel, and for the grand Twentieth Anniversary exercises on Sunday afternoon.

Mrs. P. I. Lipsey.

#### In the Grip of the Tormentors.

In Matthew, chapter 18 our Lord gives the parable of the unforgiving servant and says, "And the Lord was wrath and delivered him to the tormentors." \* \* \* So likewise shall my Heavenly Father do also unto you if ye from your hearts forgive not everyone his brother their trespasses." Our Lord evidently refers to the tormentors in hell for verily no true servant of God will live and die with an unforgiving heart. No such person can enter that happy abode. If he could and were to enter there, his presence would create consternation among the holy angels, and break the joyful harmony of the saints. Indeed he would be as miserable in heaven as he would be in hell, for he would carry hell in his own bosom.

Is it not a fact however, that a converted person may and some few have and do harbor an unforgiving spirit for awhile in this life. A person in that condition is an object of pity, for he is in the grip of the tormentors. By refusing to forgive he shuts the door of heaven's blessings against himself. If he tries to pray it avails nothing, for God will not hear him, nor forgive his sins. He has shut himself out from communion with God, the peace of Christ and comforts of the Holy Spirit are denied him. Whoever saw an unforgiving happy Christian?

While in this condition several, if not all of the evil spirits of ill will, resentment, revenge, anger, wrath, bitterness, hatred, etc., swarm around his heart and sting his conscience and torment him. He is in the grip of the tormentors.

It is while he is in this sad condition that the Christian is in danger of sinning, grievously by judging his brother harshly, and of saying unkind things about him, and of committing a rash, wicked act of violence

and thus be the devil's tool in dealing a heavy blow to the cause of Christ.

Being a true servant of God cannot long endure such torture; and relents and becomes peaceful and merciful and kind. He "forgives from his heart," and then the tormentors let go their grip. If however, he does not forgive "from his heart"—it must be sincere, not pretense—when it is conclusive proof that he is not and never was a true Christian, and at death will be delivered to the tormentors in the world of lost spirits, in the Gehenna of eternal fire. Do I hear some unforgiving servant say: "I am under no obligation to forgive until he confesses his wrong and begs my forgiveness." Be careful, my friend, that you do not let the devil hoodwink you with that idea. That is not the teaching of the Book. Of course we must forgive if he repents, and any unconverted gentleman will do that, but Christian forgiveness goes farther than that. Of the many Scriptures that teach immediate forgiveness I quote only one: "And when ye stand praying forgive if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses," Mark 11:25. There is no waiting for your brother to confess and beg your forgiveness. (Of course it is the duty of us all to repent and ask forgiveness of any mortal we have wronged knowingly, whether white or black, but I am not discussing that side of the question). One of the saddest thoughts about it is, that he that will not forgive, soon has his heart filled with hatred and "he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." There are on earth no more unhappy men than those who carry about old grudges and retain a lively memory of wrongs long since committed against them.

O, my brother! life is too short, the grave too near, and eternity too real and long that we should go puffed up like a toad with an unforgiving spirit. Pray to God to help you rid yourself of the iniquitous spirit. Yes, fast and pray till you feel your heart has forgiven. Forgive, O forgive.

Of the glorious graces that adorned the life of our dear Savior and made it transcendently beautiful, that of the forgiveness of his enemies seems the most glorious and may have been the means of converting the dying thief as he hung by his side. O my precious Savior it was Thy dying love and forgiving mercy that broke my sinful heart and won my soul to thyself forever.

All of the graces that adorn the Christian's life that of the forgiveness of trespasses, is the most beautiful; along with it goes the spirit that does good to those that hate him, and forms the powerful argument in favor of our holy Christianity. The Persians have a pleasing proverb—"The man that returns good for evil is as a tree which renders its shade and its fruit to those who cast stones at it."

O Lord our God, grant we pray thee, that thy Holy Spirit may make our hearts to be Christly fountains from which streams of love and mercy and forgiveness may flow continuously. Then will our sleep be sweet, our spiritual horizon clear, and our communion with Jesus be a foretaste of heaven's eternal joys. Amen.

O. D. Bowen.

Handsboro, Miss.

#### Chicora.

A meeting of days has just closed here conducted by Rev. D. R. Parker, pastor of the Baptist church of this place. Mr. Parker is a young man of only twenty years, but a plain, simple yet powerful preacher of the word. One thing very striking about his preaching is that he sticks to the truth as brought to light in the Word of God.

At his last service he used with great power the 22nd verse of Matt. 27, "What shall I do with Jesus?" The people were very sorry for the meeting to close when it did, but Mr. Parker had to leave for Hot Springs where he will attend the Southern Baptist Convention.

We truly feel that this meeting has done untold good in Chicora and these people have been made to feel the power of the truth.

The Baptists of this place are certainly fortunate in securing the services of Mr. Parkers pastor, for he is a live worker and his chief aim seems to be that of leading men to Jesus. We heartily commend him to those needing his services in meetings, as a true ambassador of Christ, always denouncing sin in high places.

"Chicora, Miss."

#### Reading the Bible.

Neglect of the Bible for whatever cause it may be, is the most alarming danger of our day. We, as a people, may become godless with our inventions, wealth and pride. It is not hard for us to form the habit of living without God and without hope in the world.

Of all people, we Americans can least afford to delay reading this important Book. Ignorance of the Scriptures is one of the main causes of our weak church members today. Unless men read the Bible throughout the week they cannot be expected to want to hear a man talk about Bible themes on Sunday. A revival of Bible study in our churches means an increase in church attendance and a live church; and if possible let the Book be read every day. The Bible is food, and food to nourishing must be taken with regularity and every day.

At this point of need the Bible meets us. It is first of all a Book of God; God fills all its pages. He moves and speaks and acts and rules from Genesis to Revelation.

We are never allowed to get away from Him. He is everywhere. His eye is on us. His arm upholds us. God is love and he that dwelleth in love dwelleth in God, and God in him. Everyone knows as well whether he loves God as he knows whether he loves his mother or others, and love proves life.

By love of God's people we know that we have passed from death unto life, because we love the brethren. I have seen much of this world, but I never knew how gracious God was until now. All the comforts I have and that is more than the whole world can give is the feeling of the good spirit in my heart and reading in this good Book, the Bible.

A thankful heart to God for all His blessings is the greatest blessing of all.

I. E. Sargent.

French Camp, Miss.



John Elwood.

By Elder Odd.

John Elwood was a boy of fourteen, the son of a widow. His mother was a good Christian woman, but poor. His father had been what was called a moderate drinker. It was very seldom that he was called drunk, but very often he was not really sober, and probably had he lived he would have become a sot. John was a bright, witty and genial boy of more than average ability who had received all the cultivation obtainable in the village free school, and he was considered the brightest boy in the village.

William Morton had kept a licensed grog shop in the village a long time which he called a saloon because the names "grog shop" and "grocery" had become disgraceful on account of the drunkenness, gambling, bloodshed and general immorality carried on there and at other similar places. In Morton's grogshop was where Warren Elwood, John's father, had acquired the taste for liquor that would have been his ruin had he lived. Morton noticed John's attractive qualities and felt sure that if he could get him to become a regular drinker at his "saloon" he would not only get what money John might earn, but that his wit and geniality would draw many more young men with him and they too would become regular customers. So he persuaded John to drink whenever he had a chance and John had inherited a taste for intoxicants. But Morton was cautious and at first would only give John one drink each day. In a few weeks he increased the number of drinks and in a few months John was a constant drinker and it was not long before he was a confirmed drunkard. At eighteen years old he married Fanny McCurdy, a pretty Irish lassie, the daughter of Tom McCurdy, a bluff, open-hearted Irishman who loved his dram and had it given to his children ever since they were at the breast. Fanny had the taste fully developed as well as John. There were organizations called Baptist, Methodist, Presbyterian and Catholic churches in the village, but nearly all of the members of all of them were constant drinkers, and the few who were not were ridiculed, slandered, hated and held up to scorn and contempt everywhere except to their faces. One common slander circulated against them was that these drank more secretly than the open drinkers did openly, and one of the so-called Baptists went so far as to be guilty of forgery in order to injure the reputation of another who was opposed to the whole whisky business. He painted a big advertisement of whisky for sale, giving prices, etc., on a large board and signed the other man's name to it and nailed it to a tree near the church house by the roadside. Of course some of the members of these so-called churches were guilty of drunkenness, gambling, rioting, forgery, fighting and profanity and unless the cases were so notorious as to make a public scandal nothing was done about them. When anything was done it was to send a committee to see the spirits, who came back and "reported" that the guilty one said, "If I have done anything wrong, I am sorry for it," and forthwith the whitewash was applied and that was the last of it. No confession, denial or profession of repentance was ever required. If any one protested against such looseness they were ready enough to

exclude that one. The truth was that the leading members were also members of a secret society and construed the obligation of that society as binding them to protect its members from the law or church censure, no matter what they might be guilty of, and protect their families in the same way. And this protection was to be effected by any means regardless of morality. The most disorderly among them were members and sons of members of that society. Their pastors were also members of that society and unscrupulous. Whether they construed the obligation rightly or wrongly they acted on that construction. With all these influences at work to undermine his moral principles, is it any wonder that John Elwood fell and went to the bad rapidly? Those churches were as much responsible for the final result as Morton was. John Elwood's course was now more rapidly downward. His wife was as much under the dominion of the appetite as he was, and like two heavy balls chained together rolling down hill there could be no stop. Down they must go. Children were born to them, but constitutionally weak from the drunkenness of their parents and neglected, starved and abused, they soon died. It was a mercy to them to die. For awhile John's wit and geniality brought money to Morton's till, but soon he sunk so low he was rather a hindrance and Morton kicked him out of doors only when he had a little money, and that was not often. But by hook or crook he or his wife still got enough whisky to keep them always more or less drunk. Thus things went on till they were about twenty-five years old when his wife died in a drunken debauch, and Tom McCurdy buried her. Elwood had sunk so low that his wife's death did not sober him for an hour. The members of that drunken, gambling, so-called church scorned him and turned away from him in hypocritical horror after having made him what he really was. Not a hand was turned, not a word was spoken during all his career to help him to be a better man.

At last out of whisky, out of money, out of hope, out of care for himself or anything else but the hellish craving for liquor, he deliberately stabbed Jack Phillips to death to get money to buy whisky with, and Morton sold it to him. Knowing he had not earned a cent in weeks. Of course he was arrested, he was too drunk to try to get away. He was put in jail and the jailer would not let him have any whisky, so he got really sober at last and remained so till his trial. When that day came he had employed no counsel. He had nothing to pay counsel with and he wanted none. The judge assigned him as counsel a noted criminal lawyer who had, by his eloquence, chicanery, trickery and wire-working saved many a murderer from the gallows, which he so richly deserved. This lawyer instantly entered a plea of not guilty, and the selection of a jury began. When that was completed it was plain to be seen that there was not a man on it who was not a drunkard and a law-breaker and but one who had much intelligence, and he was a notorious law-breaker and had been acquitted of murder by that same lawyer's trickery.

Thus from the beginning things looked like Elwood would be cleared no matter what the evidence might be.

But the trial went on. Defendant's

counsel used every trick he could think of. He brow-beat and insulted the witnesses, tried to confuse them, accused them of perjury, and asked a hundred irrelevant questions and contended long and noisily for them to be answered. He misrepresented the evidence and the law. At last the evidence was all in and in spite of all his efforts it was conclusive. But with such a jury the result was almost certain to be an acquittal or a mistrial. The pleading began. The State's attorney was plain, strong and argumentative. He would easily have won the case with a jury fit for such service, but with that jury there was little room for hope.

Defendant's counsel followed his same line to the end. At last the pleading was done and the judge was preparing to give the jury the court's instructions. Just then the prisoner rose and said: "Please the court, I desire to say a few words, will your honor permit me?" Yes, speak on," replied the judge. "Then I say I am guilty. I killed Jack Phillips to get money to buy whisky with." A thunder clap from a clear sky would have created a very mild surprise compared to that which stunned the whole assembly, and the court house was crowded. For a full minute not a word was spoken. After the first shock had subsided a little, Jenkins, (the defendant's lawyer), began rather incoherently to make the plea that Elwood was insane, and had to mix with it invectives against him for depriving him of the triumph of winning the case.

"Silence, Mr. Jenkins," said the Judge. "That man knows what he is doing. 'Yes,' said Elwood. 'I know what I am doing. I know that if I was set free this terrible thirst would drive me back into the same channel which has led me here, and probably another innocent life would be taken and I have blood enough on my guilty soul now. Pass sentence Mr. Judge.'"

The law then gave the judge or jury no latitude as to the sentence. It simply claimed life for life. With tears on his cheeks and with quivering, husky voice, the judge passed sentence, and the sheriff started to put hand cuffs on Elwood's wrists, but stopped, and holding them up before the judge, said, "Shall I?" "No said the judge. "Yes," said Elwood, "this demon thirst might drag me off after the stuff and cause you trouble. Put them on till I am secure in the jail. The sheriff took him to jail and took off the irons. "Good night Elwood," he said, and shook his hand warmly.

The judge had fixed the day of execution as far ahead as the law allowed him, hoping the Governor would pardon him, but Elwood forbade all efforts in that direction. At last the day came. The hanging was to be public as Elwood desired. The day before he said to the sheriff, "Will you let me talk to the people from the scaffold?" "Certainly, I don't think the law would allow me to hinder you, and I know I don't want to do it."

It was warm weather and the scaffold was in a cool, shady grove and a vast crowd had gathered. The prisoner was brought and placed on the trap and told to say whatever he wished. Rising to his feet he said, "I am guilty. My punishment is just; I alone killed Jack Phillips. He had a little money and I knew it. I had none. With his money I could get whisky

at Morton's. Without money Morton would only kick me out of doors. The craving was upon me. Phillips was on the ground in a drunken stupor. I drove my knife into his heart three times. He turned once and looked up at me, but that look haunts me yet, and will haunt me forever in the lake of fire and brimstone where the worms of remorse and guilty conscience never die, but are forever gnawing at the vitals of the guilty souls who long for annihilation but never can obtain it. Yes, I am a murderer and ought to hang. But there are some lessons in my guilty life that ought not to be lost. There are other guilty ones who ought to repent before it is too late and if they will not, there are many not so hardened in crime who ought to be warned in time. For me there is no hope. I sent Phillips' stupefied body to a drunkard's grave and his guilty soul to a drunkard's hell. But I would not have another guilty soul in the regions of eternal damnation to reproach me and say, 'Your wicked example brought me here.'

"At fourteen years old I did not doubt the truth of the Christian religion. At sixteen I was an infidel. At eighteen I was a drunkard, and twenty-two a confirmed sot. At twenty-five conscience was dead, at twenty-six I was a murderer, and before I am twenty-seven I am here on the scaffold justly. Two things have brought me here: Infidelity and drunkenness have wrought my ruin. How came a poor village orphan to be an infidel? I see here in this audience the men who made me an infidel and not in anger, nor in malice, but to save other poor boys and girls from a fate like mine I will not spare them. Yonder they sit, (pointing to a bunch of church members from his home village). There are the men who made me an infidel. Woe unto you hypocrites, ye have taken away the key of knowledge, ye entered not yourselves, and them that were entering in ye hindered. Claiming to be the body of Christ, I saw them guilty of drunkenness, forgery, perjury, lying, hypocrisy, cheating and profanity, and almost everything in their reach and yet they were deacons and leading members in their churches, and not a word said about their crimes. They are yet held up as models for boys and young men to imitate. I said, 'That is Christianity. It is all fraud.' Just a scheme to deceive people. I will have none of it. I am better than they are. That is what the Bible brings men to I had never read it, and I would not read it. I know now that I was wrong. I ought to have studied the book itself, but I would not. I became an infidel. But it is true now as it was two thousand years ago that 'men loved darkness rather than light, because their deeds were evil.' My deeds were evil, and hence I would not look where the light shined, but looked and went into the darkness of infidelity. Bill Morton used all his art to make a drunkard of me. He hears me now, and he knows what I say is true. And I having renounced all faith in the Bible, had cast away the only anchor which could keep me off the rocks of destruction, went rapidly to the bottom. My poor wife was an infidel too, made so by the hypocrites, whose unchristian lives have led me to the gallows. She was trained from the cradle to drink the stuff, and now lies rot-

ting in a drunkard's grave. One great lesson of my ruined life and early death is that there is absolutely no safety from a drunkard's grave only in total abstinence. Drink no intoxicating liquor. The occasional drinker is on the same road and is going the same way that the sot is. All the difference is that he has not gone so far yet. Just as long as liquor is brought or made in the country, just that long will boys and girls go to eternal destruction by the old-much rotten road I had trod. Prohibit the making, bringing in, buying and selling of the stuff and then enforce the law rigidly, and children will not learn to drink it. As to infidelity, let me urge everyone to judge the Bible by its teachings, and the lives of those who obey its precepts; not that of those who claim to love it, but practice the contrary. Bill Morton is no worse than others who follow the same business. Bad as he is, he has only done as they do. He made me a drunkard and they have made others the same. And now Bill Morton and you lot of hypocrites, look at your work. Look on and see your victim die at the end of the rope, and know that you have sent his soul to an eternal hell. Remember that his mother lies in an unhonored grave, brought there by grief and shame on account of the ruin of her son. And you ruined him. I do not deny or shun my own guilt. My doom is just. But if you had not done Satan's work probably I should never have stood here to be gazed at in my dying moments by those who will have to answer at the bar of Almighty God for their share in bringing me here. I am done. Sheriff, do your duty."

Once during this speech the bunch of hypocrites from Elwood's home village started to sneak off home. They thought they could not stand the scorn they saw in every face around them. They were met by a crowd of angry men who said, "You don't run away. You stay where you are and hear every word. You know it is the truth." They had to stay till the corpse was cut down, but it was an hour of the bitterest torment they had ever felt. Bill Morton also had to be driven back to his seat in a terrible fit of anger. His conscience was dead long ago.

The sheriff stepped forward. The cap was drawn over Elwood's face, the rope adjusted, the trap sprung, the mysterious link that binds together soul and body was snapped, and Elwood's soul was in eternity.

The execution of John Elwood roused the whole country, and a storm of opposition, hatred and scorn against the whisky business swept over the country, and Bill Morton could not get license to murder any more. When he tried the men and boys in all the country round about gathered around the court house, and shouted, "John Elwood!" till the officers would not have dared to give him license if they had wanted to. But they shared the feelings of the people. Bill Morton sneaked off home with John Elwood ringing in his ears every step. He tried to run his grog-shop till his old license would expire, but nobody would patronize it except the members of those so-called churches and they only went at night, when they would not be seen. If any boys or young men saw them going toward Morton's or returning home, they shouted "John Elwood," and every boy in hearing took it up and repeated it.

Morton shut up his grog-shop and said, "I don't care, I am rich any way." But he did care for he was greedy for money. He loved it so well that he would not put it where he could not see it. And so he kept all he had in his house hidden. One day fire caught from his own kitchen flue and his house, money and all he had was burned to ashes in an hour or two. He could not bear it, and cut his own throat and did not leave enough to pay for burying his disgraced corpse.

Those hypocrites never met in their so-called church houses but once more, and then the name of John Elwood was ringing all round them from the time they left their homes till they got back. They never tried again. As fast as they could they sold what they had and moved away to places where they hoped they would never hear the name of John Elwood again.

Th End.

#### The Mississippi Baptist State Convention for 1908.

The Winona Church, with much enthusiasm, invites the Convention to hold its session of 1909 with this Church. There are good reasons why we should meet with the Winona Church. The railroad facilities are unexcelled. It is the home of our splendid Secretary of Missions. The surrounding country needs very much the inspiration that will come from the Convention. It is right to meet further north than it has for the past two years, and many other reasons.

Martin Ball, Pastor.

#### Beaumont, Texas.

Dear Record:

In a great meeting in Park Street Church, this city, Evangelist McConnell with me. Preaching fine. Singing fine. We have large tabernacle. Had 49 conversions to date. Meeting continues next week.

M. J. Derriek.

#### Itta Pena.

We have just closed a great meeting here, being assisted by Brother J. R. Nutt of Ackerman. All who know him may draw an adequate idea of the character of the preaching. The praises of him are long and loud. He is earnest, clear and eloquent. Two professed faith in Christ and one expects to join Sunday.

Five were received by letter and statement. We will always give Brother Nutt a hearty welcome.

My church has told me to get ready and go to the Southern Baptist Convention.

W. R. Cooper.

Brother J. R. G. Hewlett, on account of the storm at Amite City, moves to Osyka, where he has been most kindly received.

Pastor C. E. Hutchinson leaves the Church at Howell, Ky., and accepts the pastorate of the First Church, Colville, Wash.

In the Evangelistic Campaign conducted by Home Board Evangelist W. W. Hamilton in Atlanta, Ga., there were 667 additions to the Churches. Great meeting!



## Woman's Work.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

**Woman's Central Committee.**  
Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Miss., Secretary of Central Com-  
mittee.  
Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.  
Mrs. Martin Ball, Winona,  
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**Officers of Annual Meeting.**  
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cording Secretary, Mrs. W. F.  
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tual form. For grown people and child-  
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### So Others Shall

Take patience, labor to their  
heart and hand.  
From Thy hand and Thy heart  
and Thy brave sheen,  
And God's grace perfectly  
through thee to us,  
The least flower with a brim-  
ming cup may stand.  
And share its dew-drop with an-  
other near.

—E. B. Browning.

### Mountain Schools

In 1890 the Southern Baptist  
Convention at Hot Springs, Ark.,  
issued instructions to the Home  
Board to push vigorously the  
work of assisting and encourag-  
ing the Baptists of the mountain  
regions in caring for schools al-  
ready in existence and in estab-  
lishing others. Carrying out  
these instructions, the Board be-  
gan its work in the mountain  
region of North Carolina, enter-  
ing into co-operation with the  
State Board. The joint efforts  
of the two Boards soon result-  
ed in the establishment of nine  
schools, and creating an enthu-  
siasm which extended to other  
States.

In 1904 the State Board of  
North Carolina turned over its  
educational work to the Home  
Board, and Rev. A. E. Brown  
was elected Superintendent of  
Mountain Missions and Schools,  
having his headquarters at Ashe-  
ville, N. C. This awakening of  
educational enthusiasm was ex-

tended into other States, and  
soon Kentucky, Tennessee, Ala-  
bama, Georgia and South Car-  
olina joined hands with their  
sister State, North Carolina, in  
strengthening the struggling  
mountain schools.

When the Home Board brought  
in its report to the Convention  
at Richmond in 1907, it was  
found that a great advance had  
been accomplished. There are  
now about twenty-two mountain  
schools under the supervision  
of the Home Board, having prop-  
erty approximating two hundred  
thousand dollars in value. Dur-  
ing the past conventional year,  
the Board appropriated the sum  
of thirty-three thousand dollars  
to the support of these schools,  
under the condition that the peo-  
ple of these mountain regions  
raise a much larger sum for the  
same work.

Williamsburg Institute, at  
Williamsburg, Ky., has received  
from Dr. A. Gatliffe, the  
sum of one hundred thousand  
dollars, for endowment, and  
forty thousand dollars from a  
kind Northern friend for a new  
college building. Mr. Treat,  
of Pennsylvania, has made a gen-  
erous gift to the school at Mars  
Hill, N. C., besides providing a  
loan fund for the benefit of min-  
isterial students. During the past  
year there were two hundred and  
twenty-eight conversions among  
the students of mountain schools,  
while fifty-five young men are  
preparing for the ministry. Some  
of these young brethren are  
destined to fill the pulpits of  
our great cities, if we are to  
judge the future by the past.

Dr. McConnell, of Kansas  
City, and Dr. Vines, pastor of  
Freemason Street Church, Nor-  
folk, Va., were mountain boys.  
While other names might be men-  
tioned among ministers now oc-  
cupying prominent places, who  
had their boyhood training in  
mountain schools.

Mountain schools have furnish-  
ed about one thousand teachers  
for the public schools within the  
last eight years, and two hun-  
dred and fifty of their pupils  
have gone out to higher colleges.  
The best thing that may be said  
of these schools is, that very few  
pupils go out from them without  
training in religious work.

Christ wants the best. He in-  
far-off ages  
Once claimed the first-ling of  
the flock,  
The finest of the wheat.  
And still he claims his own with  
gentle pleading,  
To lay their highest hopes and  
brightest talents at his feet,  
He will not forget the feeblest  
service, humblest love,  
He only asks that of our store  
we give to Him  
The best we have.

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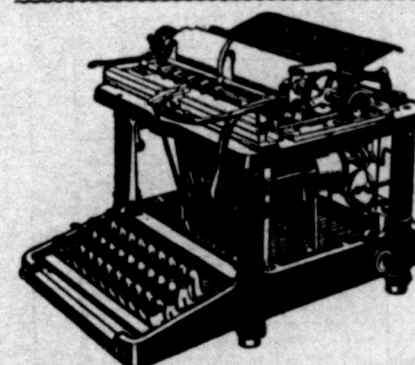
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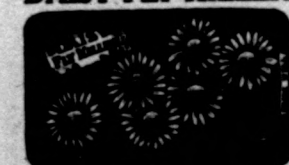
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## Marriages

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parents, near Bear Creek, Mr.  
Morgan Warrenton and Miss Zid-  
die Cockrel were united in mar-  
riage.

W. R. Cooper.

Dent-Sproles.

At the home of the bride's pa-  
rents at Morgan, Miss., Mr. Pres-  
ton Sproles and Miss Pearl Dent  
were happily married.

W. R. Cooper.

Griffith-Smith.

At the home of the bride in It-  
ta Bena, Miss., and Capt. E. Ross  
Smith of Memphis, Tenn., and  
Mrs. Johnnie Appling Griffith  
were happily married.

May God guide them all  
through life.

W. R. Cooper.

The New Styles for Women.

"If the new summer gowns  
have a conspicuous note at all this  
year it is in their trimmings,  
which seem to stand out in bold  
relief," says Grace Margaret  
Gould in Woman's Home Com-  
panion for May. "Much soutache  
in all widths and heavy cotton  
braid are used in white and dyed  
to match the fabric. In the  
skirt-and-coat suits the outline of  
the coat is shown by the line of  
braiding, and either braid or but-  
ton not infrequently trim the  
back.

"Tasels are very much used  
wherever a place for them can be  
found. The heavy and the fine  
laces are fashionable in combina-  
tion for trimming both gowns and  
separate blouses.

"Very narrow satin plaitings  
are much used as a trimming for  
silk voile and net gowns. They  
are often introduced in some bril-  
liant shade, such as Empire green,  
on a gown of neutral tint. Plait-  
ings of this style frequently simu-  
late a bib effect on the bodice  
and outline a tunic effect in the  
skirt.

"Buttons are used not only  
where they are needed, but where  
they are not needed on the new  
gowns. For the tailored suits  
there are the fabric-covered but-  
tons and the braid buttons.

"The white and colored cotton  
crochet button is extremely high  
style, and for lingerie waists there  
are the new pearl bead buttons."

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## Deaths

### "Death's Harvest."

Little Mary Byrd, daughter of Brother and Sister W. J. Derriek, died last Sunday, May 3, 1908, after a few days' intense suffering. Like a lamb she was in pure white, the little dress and slippers, the gift of Grand-mother Derriek, for whom she was named, came but for a season. After entwining itself with God's purest love about the heart of all in the home, was called by the Master, and obedient innocence took its flight. Never was fondling childhood loved with tenderer care, never did the hushed voice of sweet babyhood cease on sadder ears. After a touching service by Rev. N. W. P. Bacon, the little white child was laid to rest in Oak Hill cemetery surrounded by loving friends.

"One more bud for a wreath in heaven,  
One more spirit slain with God;  
One more treasure to be rivet,  
To our dearest friend and Lord."

### Eczema Cure.

The preparation of clean vegetable liquid. Cures permanently. Write for sample. Imperial Med. Co., Houston, Texas.

### In Memory of Mrs. S. J. Frink.

Mrs. S. J. Frink died in McKinney, Texas, April 22, 1908, at the home of her son-in-law, E. E. King, pastor of the First Baptist Church. She had been sick for about two weeks, but two days had seemed to be improving. At the hour of evening devotions her daughter, Mrs. King, read to her the 23rd Psalm and some other selections of the Scriptures, bade her goodnight, and in a few minutes while the daughter sat at her side, the aged mother fell asleep and passed to her reward.

Mrs. Frink was the daughter of John and Jane Sturges Dodds, and was born in South Carolina Oct. 22, 1826, being 81 years and six months old at the time of her departure. She was one of ten children, all of whom lived to be grown and left sizable families, but only Mrs. E. A. Jenkins of Crowell, La., survives her.

At the age of 18 she was married to the late Dr. A. H. Frink of Crystal Springs, Miss., where she lived for about 60 years. She was the mother of two sons and three daughters, all of whom came to years of maturity and became active Christians and useful citizens, but she is survived only by Mrs. E. E. King.

Mrs. Frink was remarkably well preserved for one of her age, having vigor of body and mind till her late sickness. She regularly attended religious services, took an active interest in passing events and read the Bible, papers, magazines and good books with daily delight.

She professed faith in Christ while yet a girl, and later identified herself with a Baptist Church and devoutly served the till He called her home. Her Lord till He called her to rest in the heavenly home. Among the last things she did was to set aside a gift for a poor neighbor she left in Mississippi and a contribution for Home and Foreign Missions.

For the last three years Mrs. Frink made her home with Mrs. King, and recently selected a lot of property in the beautiful Pecan Grove cemetery at McKinney, Texas, where she wished to be buried. Her funeral was preached by Dr. W. C. Lattimore of Denton, Texas, in the First Baptist Church, the deacons of which were the pall bearers; and loving hands tenderly laid her body away to await the resurrection of the just.

Besides her daughter, Mrs. E. E. King, she leaves six grand children, Conant Meigs King and Miss Emma Corin King, McKinney, Texas, Eustace Eugene King, Greenville, Texas, and Henry Frink Williams and Miss Corin Williams, Clinton, Miss., and Meigs Dodds Williams, Brookhaven, Miss.

After a long and useful life, she rests from her labors, but her "Works do follow after her."

E. E. K.

### Little Margaret Shoemaker.

Little Margaret, only child of Arthur R. and Ada Shoemaker, of Richton, Miss., born April 15, 1907, and died May 5, 1908. Only a short stay as men count time, but O how much of life, and joy, and hope were crowded into that one short year and twenty days.

The most skilled physicians worked faithfully to alleviate her sufferings and prolong her precious life, but God saw best and called her home to ardon His Kingdom as a sweet cherub.

Grave not fond parents, for she is not dead, but only gone before. We miss her sweet face, but our loss is Heaven's gain.

The funeral service was conducted by Rev. W. B. Holcomb at residence of Dr. S. J. Ferrell, DeSoto, Miss., after which her sweet little form was laid to rest in DeSoto cemetery.

J. M. C.

### Little Claud McLeilan.

Infant son of Mr. and Mrs. Manuel McLeilan, fell asleep in Jesus on May 15th, just after the dying of the day. His gentle little spirit took its homeward flight. A bud on earth transplanted in heaven; a full blown rose in heaven. He was laid to rest in old Pleasant Ridge cemetery. The funeral services were conducted by Rev. L. I. Thompson in his usual tender, sympathetic way.

J. S. Wilkins.

### Annual Reunion, United Confederate Veterans.

Birmingham, Ala., June 9-11, 1908. Tickets on sale June 6th to 8th, inc., limited for return not later than June 20th. Stoppers. Ask for low round-trip tickets via. Mobile & Ohio R. R.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, etc.

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### The Girl's World.

Girl's World, and every effort will be made to attain it. There will be stories by well-known writers, and departments covering all the interests of girls from athletics to fancy work. Particular attention will be given to matters of educational value, and arrangements are now being made for contributions by excellent writers covering historical subjects, travel, nature study. No pains or expense will be spared to make the paper the best of its kind, and the wide range of subjects pertaining to the pleasure and profit of girls will be adequately and healthfully treated.

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### "Making It Easy."

A great deal is being said in the papers now about whether or not it is easy to be saved. Gipsy Smith is especially hard on the fellow who makes it "easy." The implication is that a man cannot be saved until he does his best—doing his best with those fellows seems to be doing penance—mental and physical torture, which culminates in turning from sin. This to some is a long, hard process in the accomplishment of which he has shed many tears over the giving up of that which has been such a pleasure to him, and God looking down on this long-drawn out struggle between this poor fellow and his sins gets sorry for the man, saves him because he has repented hard enough and long enough.

Such sickening sentimentalism, formalism, Romanism is very disgusting to a student of God's word. In your last issue Brother Epting made a statement like this: "And repentance means more than merely raising the hand. Jesus never made it that easy."

It seems to me that one must have missed the whole thing who thinks of repentance or salvation as a struggle—either physical or mental. The raising of the hand has nothing to do with repentance one way or another. Man can repent without moving his hands or feet. A man can repent who has no hands or feet. The thief on the cross repented, and while he had both hands and feet he could use neither. But if he had been free to use them both they would have played no part in his repentance or salvation. There seems to have been no struggle or effort for the thief to repent. It didn't take him long. He was on his death bed. At first he railed on Jesus, but all of a sudden his mind understood a change on a second thought—he said—"He unjustly—I justly." That was his repentance—easy enough when he thought. He thought of himself and Jesus in relation to law—"unjust and just"—he then turned in faith and said, "Lord, remember me." Not a struggle, tear or effort—deep, earnest thought and faith, salvation. There is no merit in repentance and certainly no thought of merit on the part of the penitent—unjust. No holding up the hands, bowing the head, coming to the front, kneeling down, confessing sins to the preacher or priest is no part of repentance—repentance is to change one's mind after serious thought. This definition is in accordance with Scripture, and the etymology of the word.

There are many sermons on repentance where the word is not used, as there are many Scriptures that teach it where the word is not used. Let us think.

W. Alex. Jordan.

### Stenographers Are But Human Machines.

If you are thinking of taking up stenography as a means of livelihood there are many things to consider, says the June Delineator.

If you can write "Yes" after each one of these questions, you will succeed as a stenographer. But the girl who always had to consult a dictionary when writing an essay, who lost counts in her "home work" because she forgot commas, semi-colons and quotation marks and was careless about the use of capitals, will never earn her salt as a stenographer. A stenographer is a well-equipped, well-oiled, guaranteed-not-to-run-down machine—and nothing more. Occasionally a wide-awake stenographer works up to a position of trust with her firm. But the majority of girls never get beyond the coveted fifteen a week and acquire a nervous prostration from confinement, sedentary work and monotony.

The girl who is content to be this sort of machine will find her best opportunities in the offices of a large corporation, like a publishing house, insurance company, loan and abstract firm, etc. The preparation for such work is at least six months in a good school of stenography and typewriting.

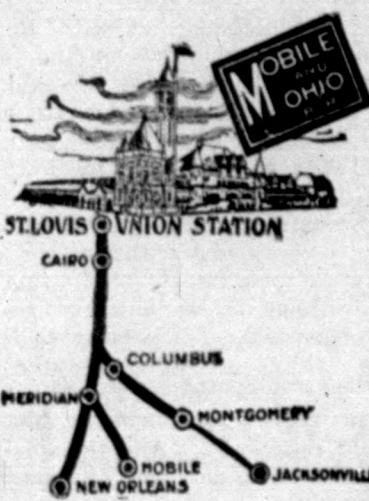
### Are You Ready for Your Children?

"Are the great majority of men and women ready for their children when these come to them?" asks Christine Terhune Herrick in the May Woman's Home Companion. "Would you commit to the care of the average parents an important enterprise in which you were especially interested, and to which they had given no more study than they have to parenthood, secure that right feeling and good will would insure an ultimate happy result?"

"In spite of the apparent light-heartedness with which the responsibility is usually assumed, it is not an easy thing to be a parent, to fill this profession into which men and women rush without a tithe of the thought and preparation they would bestow upon a calling of infinitely less importance. To take charge of the bodily welfare of a little child is no such trifling matter that a heedless girl with no knowledge of life forces, of hygiene, of dietetics or of ordinary sanitation should assume it as lightly as she would the care of a new doll. Fore perilous even than this are the issues involved in the drill of a child in habits of obedience by a woman without self-discipline, a self-control by a woman who does not know herself, in knowledge by one who is herself an infant in her perception of all that underlies life and death, mortality and immortality."

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The Dutchman cursed the preacher for trying to get him to believe there was a God. He said, "I does always know der was a God." So we had rather have faith, for we are saved by faith and the just shall live by faith." And "after that they believed they were sealed with the Holy Spirit of promise." "He that believeth on me as the scriptures hath said out of his belly shall flow rivers of living water. But this spoke he of the Spirit which they that believe on him should receive." "And the spirit shall be in him a well of living water springing up unto everlasting life," and again "ye shall receive power after that the Holy Ghost has come upon you" and He, the Spirit, shall abide with you forever and bring to your remembrance all the things that Jesus said—lead you in the way of all truth and bear witness with your spirit that you are a child of God in the right way and an heir of glory. Now this is all obtained by faith, and is the possession of all them that believe on His name.

I will use just one illustration: Suppose the attorney for the State was always with you, bringing every word of the law of the court to your remembrance, guiding your every act, then testifying with your judgment that you are right, it would produce in you a confident faith that would give you perfect peace with the court through the attorney. So, we being justified by faith have peace (not assurance), with God through our Lord Jesus Christ and this will harmonize every Scripture.

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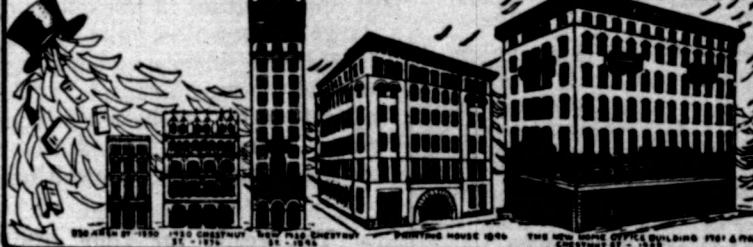
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## A Real Revival.

I think the above words truly applicable to the great meeting at Shubuta which began April 16th and closed May 3rd.

The pastor and writer had for months realized the desired blessings could not come by "Might" or Power, but by the Spirit, and to this end our prayers together with those of friends over the State ascended daily.

The Spirit came in demonstration of His power and the little band which first gathered were moved as they were never moved upon until practically every one in the town felt the power and presence of God.

The pastor, Rev. J. J. Walker, has been on the field for twelve months, and has doubtless done the crowning year's work of his life, which is saying a great deal, as the reader will know who has known Brother Walker for the past several years.

Under his wise leadership the church has made wonderful advances along all lines of the church's work and especially that of missions.

Comfortably situated in the new and pretty pasturium and with a deep place won in every Christian heart and a high place in the esteem of every unsaved one, and Sister Walker not a whit behind in qualifications and work of a pastor's wife, I rejoice over the already and coming success of the cause of Christ in Southeast Mississippi.

H. R. Holcomb.

Laurel, Miss., May 5, 1908.

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